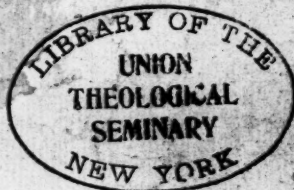


Ward Mayor.

*Martis Vicesimo quinto die Januarii 1680. Annoq;
Regni Regis Caroli Secundi Angliae, &c. xxxii.*

THis Court doth desire Mr. *Hollingsworth* to
Print his Sermon, preached at the *Guild-*
hall-Chappel on the last Lords-day, before the
Lord Mayor and Aldermen of this City.

Wagstaffe.

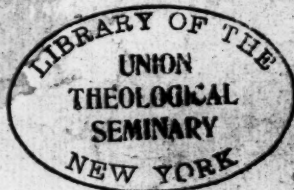


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1/6

Christian Principles
NO 4
A B E T T O R S
OF
Popish Practices,
Discovered in a
SERMON
Before the
Lord Mayor,
AT
GUILD-HALL CHAPPEL,
January 23. 1680.

By RICHARD HOLLINGWORTH, Vi-
car of West-Ham, near London.

L O N D O N,

Printed for Robert Boulter at the Turks Head in
Cornhil. 1681.

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NEW YORK.

Christian Principles

NO. 2
A B E T T O R S

Popish Practices,

SERMON

Lord Mayor

AT
GUARD-HALL CHAPEL

January 22. 1680.

By ROBERT D. HOLLAND, M.A.
Cur of St. Martin, near London.

Printed at the London Press at the Sign of the
Crown 1681.

TO THE
Right Honourable
Sr. Patience Ward,
KNIGHT,
Lord Mayor
Of the CITY of
LONDON.

My Lord,

IT is not yet two years ago, since the Right
Reverend, and my ever Honoured Diocesan,
the Lord Bishop of London, was pleased out
of his great zeal against Popery and its further
spread.

The Epistle Dedicatory.

spreading, to appoint Conferences in the several Rural Deaneries throughout his Diocess, where the subject of the Debates ordered by himself, were the Half-Communion, the Praying in an unknown Tongue, and the Invocation of Saints and Angels; and amongst many others, he was pleased to lay his Commands upon my self, to take an account (after a Sermon preached to the Countrey upon the occasion) of the sense of my Brethren, in that quarter where I live, who did so well acquit themselves, gave such Arguments against the things debated, that there was plain demonstration of good Reading, and as good digestion. This together with those weighty and solid Sermons, that were preached in your great City about that time against the Innovations of the Church of Rome, by a number of Clergy-men, than which never better certainly lived within those Lines, (I will not except the time of the late War, though so much applauded by some men) made me certainly conclude, that the old pretences against the Church of England-men were laid aside, and the least that could be allowed us was, that we were good and sound Protestants; but contrary to my expectation, within a very little while I found all that we could say or do, print or preach, signified nothing; for in a great many Pamphlets that then flew abroad, we were called Papists in Masquerade, or at least Popishly affected. Which when I read so frequently, I began to wonder whence

The Epistle Dedicatory.

whence this imputation should arise, for I thought if Oaths and Subscriptions, if Publick Declarations were convincing, we were out of danger: but at last I thought I pitched right, and found the true Spring from whence these bitter streams did issue; I concluded there were a company of dangerous persons, spurred on either by poverty or principles of malice against the present Government, who made use of these reflections at the same rate, the Papists do of the name of *H*retick, to be a Word to the People, to beget in them an odium against the Church and Church-men, that so when opportunity served, they might help these subtle *D*esigners, to get into the high places of the Earth once again, and to feed upon the fat of Lands, now in the hands of their true Proprietors. And here I rested my thoughts, and have had no reason ever since to change them; but however, at the same time the Imputation being so base, and withal of so bad an influence, I was resolved to take all opportunities to prevent its further spreading, so far as my poor Talent would enable me (for I was heartily concerned for the Protestant Religion, to see endeavours made to cut off such a vast number of good and great men from her Interest) and that Resolution gave birth to this Discourse before your Lordship. Wherein I have spoke nothing but what came from my full satisfaction of mind, and what all my Brethren I doubt not will subscribe to as truth,
and

The Epistle Dedicatory.

and therefore I hope for the time to come, these men will be ashamed to fling this kind of dirt in our faces. But, my Lord, upon this Argument I find my self so much out-done by the excellent Dean of St. Pauls, in his Preface before his late incomparable Book, that I will say no more, but wish your famous, and well regulated City, all Peace, Happiness and Plenty, your Lordship a prosperous and undisturbed Government for the remainder of your time, and the continuation of the Protestant Religion amongst you as long as the World stands, which my Lord is, and shall ever be, the hearty Prayer of

Your Lordships most

Humble Servant,

Richard Hollingworth.

Edm

Pſalm 74. latter end of the 20th Verſe.

For the dark places of the Earth are full of the Habitations of Cruelty.

TRue Religion conſidered abſtractly in it ſelf from the intereſts and deſigns of men, is the moſt harmleſs and peaceable thing in the World, and enjoyns its followers nothing but what tends to preſerve Amity and Love, Neighbourhood and Correſpondence, and indeed every thing that renders the converſation of mankind agreeable and pleaſant : and many of thoſe ſtirs and commotions that have hapned in Chriſtendome, ever ſince ſhe had any authority therein, have aroſe about Religion indeed, but never from her ; that is, never from her countenance and encouragement, from her influence or natural tendency : And ſo long as the firſt ages of Chriſtianity reſigned up themſelves to her Government and guidance, ſo long as their zeal was kindled from her pure and unmixed fire, and they aimed no further than the true underſtanding of her ſo far as to conduct them to Heaven, ſo long men lived like that they were deſigned for, namely Sociable Creatures, at Unity among themſelves, and the World was in its Golden age, and Religion got a name and vogue in moſt places, and by the ſweet behaviour and affable carriage of thoſe who were her Votaries, ſhe ſpread her Wings

from East to West, and took a compass almost round about the Earth. And the reason she hath succeeded no better in these latter ages of the World, has arose from those unnatural disturbances, those horrid Plots, those wicked contrivances, those bloody Massacres, that have been acted upon the stage of the World, out of a pretence of kindness to Religion; and men that were through the influence of their lusts, unwilling to take her yoke about their necks, have been very ready to arm themselves with such an argument; to wit, that she hath done no good to the several bodies and ranks of men, but in a great many ages been an Instrument, or at least an occasion of the most villainous actions that ever were committed in the face of the Sun it self, and have argued themselves out of all kindness for her, out of a pretence, that had she been what she pretended, men, who were so zealous for her further obtaining, could not be what they were, that is, Rebels and Traytors, perfidious and false, perjured and forsworn, and easily gained to any action or enterprize, though never so abhorred by the general suffrage of mankind, while in any tolerable exercise of their reason.

But yet thanks be to God though these have been the specious Pleas of some men against the Christian Religion, yet they could never make any impression, or get any footing amongst wise and considering, dispassionate and unprejudiced men; for they have found upon an impartial search, that all these mischiefs have issued from the lusts of men, either from their pride and ambition, or from their covetousness and fordidness, and that when things are fairly examined, Religion is only made a Pack-horse of to carry their false and counterfeit wares up and down; they have found that when men as-

sert

sett that it is lawful to murther Kings, if they be excommunicated by the Pope, that his pretended Holiness hath a power in order to Spirituals, to dispose of the high places of the earth, and no man ought to say to him What dost thou? that there is no faith to be kept with Hereticks, and that Infallibility is tyed to the Romish Chair, and therefore he who stabs a Prince or blows up an House by a command from thence, the action though never so dismal is hallowed by that Authority; I say wise men have found that these assertions were never by Religion truly considered, adopted into her family, but that she renounces them all as spurious brood, as strange fire that was never kindled upon her pure Altar. And good men who are not devoured by Interest, nor taught by Pride, who are servants, obedient servants to naked Truth, they presently find that all these Positions and all those vile practices that proceed from these Positions, are hammered in the shop of Hell, and then fetched out of those Regions of darkness, for says my Text, *the dark places of the Earth are full of the Habitations of Cruelty.* Which words bear this sense, and I hope 'tis genuine and proper, namely, That all those actions whereby men argue themselves savage and inhumane, whereby they undermine the Interest of Societies, and the peace of men united in joynt bodies, all those horrid invasions of one anothers Right and Property, and making the state of Nature, a meer state of War, where the longest Sword, the strongest Arm, the greatest number carry all before them, that these things are done where is the least knowledge, or where the true notices of things are intermixed with abundance of dark and destructive principles, where men are bribed to adulterate Truth with their own foolish inventions; for certainly there is no de-

stroying in the Holy Mountain, when the knowledge of God compasses the Earth as the Waters cover the Sea. When men are once truly enlightned with Divine knowledge, it softens their Spirits, and kindles the flame of Love in their Breasts, and makes them tender and compassionate, so that the miseries of others are burthens to themselves, and they remember the afflictions of *Joseph*, with that Sympathy and sorrow that good men are wont to do in such cases, and if they touch the skirts of their Princes garments, their Hearts smite them, or if they do the least injury to the Fatherless and Widow, they strike upon their Breasts, and say, What have we done? And whilest men of no Conscience, but of unbridled lusts, of ambition that cannot be bounded in, run over the Countreys, demolish the houses, imprison the persons of their neighbours, over whom they have no just nor legal right: then these men who are commanded by Religion, keep within their own confines, and live within those bounds that both Natural and Positive Laws have made, and just do to others, as they themselves would be done to: for still they are *the dark places of the Earth* that are *the Habitations of Cruelty*, either where there is no Religion but what is Idolatrous, or else where there is some of the true Religion, but mixt with abundance of false Positions of fordid and base principles of Doctrines, as the Apostle says, of Devils, such as were forged in Hell; and brought upon earth purely to abuse the World, and serve the lusts of men: So that what I shall now discourse upon is this, to wit,

Doct. That Religion rightly fixed and truly understood, gives no countenance or encouragement to any action.

before the Lord-Mayor.

action of cruelty or inhumanity. Or thus, They are *the dark places of the Earth*, that is, where men are under great mistakes of Religion, that are *the Habitations of Cruelty*. And we have no better way to make this out than by considering Religion (1.) In her Articles and Propositions of Faith. (2.) In her Rules and Precepts of Life. (3.) In the influence that both these have upon men in their several circumstances and conditions: and upon a fair hearing we shall find that none of these give any encouragement to vile and barbarous actions, and that men must fly in the face of, or turn their backs upon the first and natural principles of Religion, as well as those that are supernatural, before they can get leave of themselves to do any action that argues unnaturalness or Cruelty to their fellow Creatures.

Now as to the Articles of Faith, take them in their generally fixed and acknowledged number, and they are but twelve: and though I must confess at first they were fewer, so far as they were terms of Christian Fellowship and Communion, and men were baptized upon the single acknowledgement of Jesus Christ being the Son of God; yet a while after it was thought convenient to enlarge the conditions of mens Fellowship as Christians, and the twelve Articles were agreed upon, and hugely celebrated by the Blessed Fathers, as the Form or Exemplar of Doctrine, the Canon, a Description of sound Words, the Proportion or Measure of Faith, and in a word a short Gospel; and what the Scripture did affirm of the whole Faith, that the Fathers did apply to this Creed, as believing it to contain all that is necessary. And had men kept within these limits, the world had been very happy indeed, in the visits that Christianity had made amongst them, not only

as to the future concern of their Souls, but as to the well-being of Humane Societies: for I know nothing tyes and fastens men more to principles of obedience and subjection than the Laws of this Religion, whose cause I am now engag'd in the Vindication of. And therefore the Papiſts, before they could involve the World in ſuch blood and wars, in ſuch ruines and deſolations, before they could trample upon the Rights of Princes and the Laws of Sovereignty, they were forced to frame new Articles of Faith, not heard of before, and therefore with the greater difficulty ſwallowed down by thoſe who had eyes in their Heads and courage in their Hearts, and theſe they made the Inſtruments of their Cruelty; ſo that though a man believes all that was neceſſary in the days of the Apoſtles, yet if he come not up to a belief of all they have by their uſurped Authority made neceſſary too, he muſt be proſcribed and doomed to Hell and the Devil, and be utterly uncapable not only of Heaven hereafter, but of any Title to any juſt poſſeſſion here on Earth, which is conſpicuous and apparent in the ſeveral Hiſtories of the laſt Centuries. Well, but our buſineſs at preſent is, not to be thus impoſed upon; for thanks be to God we are not under that yoke, that was making for our necks a while ago; and therefore we will conſider, whether there be any allowance from theſe twelve Articles of Faith which we call the Apoſtles Creed, to do any action that is barbarous and cruel.

1. The Belief of God the Father Almighty, maker of Heaven and Earth, Is there any conſequence from that, that we may rob Princes of their Thrones and Lives together, that we may deſtroy our Fellow Creatures, becauſe they cannot ſee with our eyes, and give themſelves up to a belief of flat and down-right contradictions?

traditions? No such matter, he that believes in God, and hath but a tolerable Idea or Notion of him, he is better instructed than so; he believes in a God who is gracious and merciful, slow to anger and abundant in goodness; he believes in a Being who made Heaven and Earth for the conveniency and delight of man, so far was he from meditating their ruine and destruction, and therefore upon that account he can have no reason to do any thing that is brutish or unman-like.

Let us therefore consider the next Article, and that is, Jesus Christ our Lord; and pray tell me what encouragement there is from this Proposition, to plot the ruine and utter desolation of Kingdomes & Families. Did Christ bring any principles with him from Heaven, whereby he countenanced Rebellion, and put the Sword into the Subjects Hands, in order to wrest the Scepter of Government from those, who before were intrusted with it? No such matter, we find his Kingdom was not of this World, and he commands St. *Peter* to put up his Sword, and his whole deportment was admirably sweet and courteous, and his submission to the Laws of the place where he was, is recorded down to the present Generation as every ways praise-worthy, as an argument of a great and excellent Spirit: and therefore those men are but pretended not real Successors of his, who make Laws and Edicts in his name, to dispossess men both of their natural and civil Rights, who thunder out Woes and Curses against Gods Vice-gerents here on Earth, if they do not slavishly submit to their lusts and pleasures. Our Saviour both knew, and acted better things, and if we follow his example, and are acted by his Spirit, so I am sure shall we do too, and every one of us shall be found busied in such acti-

ons, as we need not fear appearing before the Sun at noon; the true members of that Body whereof Christ is Head, need not run into holes and corners, to find out ways for carrying on their cause, for 'tis so good a one, they may own it any where, and fear no defence can be made against it.

As to the next Articles, that he was conceived by the Holy Ghost, born of the Virgin *Mary*, I am sure these give no countenance to murdering of Kings; and he must needs be a subtle disputant that can draw any Arguments from such Topicks as these are. And I am sure for the next Articles That he suffered under *Pontius Pilate*, was Crucified, Dead, and Buried; I say, I am sure that no man hath any Letter of Licence from these, to lift up his hand against his Betters: for did our Saviour suffer with that meekness and submission, with that patience and acquiescence in the Divine Will, and that upon so unjust grounds, as if he had been an Impostor and deceiver of the People? nay further, did he suffer with so much condescension, who could by the Word of his Mouth, or the Breath of his Nostrils, have destroyed and scattered all those who at that time were the Instruments of that inhumanity to him: and must those who pretend to be his only Disciples plot Mischief, meditate Cruelty, hatch Wickedness, and all under a pretence of serving him and his Interest? God forbid. Did our Saviour suffer, and must we from thence think, we have good reason to make others suffer too? Do we blame the *Jews* for injustice, and at the same time do the same our selves? God forbid. Happy, thrice happy is it for a great part of Christendome, that some that profess to be our Saviours Heirs on Earth are not vested with his power as well as with a pretence to his Infallible Spirit; if they were, methinks I see
the

the Heavens presently raining down Fire and Brimstone upon all Protestant Countreys whatsoever, and Legions of Angels summoned to wait upon his High and Mighty Holiness, and each of them with a Sword in his hand, cutting down those Monsters of Infidelity, who will not believe Bread, that hath all the accidents of Bread, to be God himself, who will not believe a Pardon from the Pope to be as good as one from God himself, who will not believe the Virgin *Mary* to be as proper an object of Supplication as the Eternal Son of God.

But to proceed, What can we gather for the Vindication of the Church of *Rome*, for all her Wicked Designs and Cruelties against so great a part of mankind as the Protestant Countreys are, from that Article, namely, The Third Day he rose again? Did he rise on purpose to give Commission to *St. Peter* to settle a jurisdiction in the Imperial City of *Rome*, whereby the Church might be every ways above the State, and by virtue of which, Princes were to hold the Stirrup, while his Successors might get on Horse-back? Did he rise again to make Laws, That all who had sworn homage to Princes, with whom the Pope is displeased at that time, whether upon just or unjust grounds it is all one; (For he being Infallible, the cause must lye on his side :) I say, that all that had sworn homage to Princes with whom he is pleased to quarrel, are absolved from those Oaths purely upon the score of the Popes displeasure conceived against them, and that they must never obtain remission of their sins, but by fighting against those Princes, though the

Scripture, which one would think is backt with as good Authority as the Pope pretends to, at the same time says that we should obey those that are set over us, and be subject unto every higher power, and give unto *Cesar* the things that are *Cesars*? No, no, our Saviour rose again upon no such account, the Apostle tells us another story, he rose again for our Justification, he rose again that we might in imitation of him set our affections upon things above, and not on things on earth, he rose again, that his Resurrection might be the First-fruits of ours, and ascertain us that we shall after this life be possessed of another State. It would not have been worth his while to have rose again, had he had nothing else to do but to settle a proud generation of men in an Infallible Chair, whereby they might without controul give Laws to all the Kingdoms upon Earth, and make every knee bow before them, whereby they might burthen the several ranks of men with Edicts of no other nature, than what relates to their Pomp and Grandeur, to their wickedness and pleasure. No, thanks be to God, our Saviour rose with other intents, and to better purposes.

But let us next see whether this usurpt Authority cannot be helped with the next Article, namely, His Ascending up to Heaven, after he rose again; may not the Pope from thence argue, that this Ascension of our Saviour ought to be an instigation to him as his Vicar-general, to get above the Authority and Command of Princes, and to sit in some Throne every ways higher than those that Secular Princes are possessed of? What is Christ gone to Heaven,

Heaven, and must the Pope be checked by Sorts of the Earth? And must crowned Heads be so pragmatical as to pretend to any thing, but what is derived from him who is next to Christ in title and degree? Nay, stay a little good Master Infallibility, Christ ascended to Heaven that he might sit at the Right Hand of God, and intercede for us poor miserable sinners, and when he said All power was given him both in Heaven and Earth, pray what inference does he draw, or what advice does he give upon it? Is it therefore, Go you my Disciples, and pull the Roman Emperours out of their Chairs, and trample upon them, as so many Lions and Adders? Is it therefore, Go you, and if these mighty Huffs will not be ruled by you, if they hearken not to those Decrees and Canons, to those Countiells that are the effects of your general Meetings, pronounce Anathema's against them, thunder out your Woes and Curses, shut them out of the Gates of Heaven, and let them know what it is to scorn my Vice-gerent here on earth; go and set up some other person with a consecrated Banner, and empower him to divest the stubborn mortal of his Royal Scepter? No, no, our Saviour gave no such advice, but like himself says he, Go preach the Gospel to every Nation, he that believes shall be saved, and he that believes not shall be damned; and wheresoever they came, instead of proclaiming war, he bids them say, Peace be to this House: So that you see here is little comfort for the Triple Crown by Christs ascending up to Heaven, and sitting at the Right hand of God. But you will say, will he not at last come to judge the

Quick and the dead, which is the next Article; and make these Kings of the Earth know what it was to withstand or oppose the Commands of one, whom he had entrusted to manage all his affairs on earth, to wit the Pope? Will he not call this Prince to an account for stripping him of his Supremacy, the other for smelling out a Conspiracy, the other for fasting and praying upon the score of some great design to stab the person of a Royal Sovereign? I, and no doubt but they ought to have judgement passed against them, for vindicating those Rights that both God and Nature have vested them withal, a sort of proud men to stand in defence of those things that God and Nature have committed to their charge. Well but thanks be to God, we have another account of Christs coming to judge the quick and the dead; at which time I am afraid many of their Holinesses will be found to want those degrees of Sanctity, which only can enable a man to lift up his head with joy in that great and terrible day. Again, the next Article is the Belief of the Holy Ghost, and here they come in for a great share indeed, and tell you that the Pope is acted by the Holy Ghost, and that whatsoever he does on Earth is by vertue of the Infallible assistance of this Holy Spirit: though truly I will never give my assent that those are acted by the Holy Ghost, who make such Decrees, and pass such sentences, and approve such horrid actions, as are against the plain and clear mind of the Spirit of God in Scripture. Let us but reflect upon the true notion of Good Works, and of justifying Faith, let us but consider the Ends and Reasons

Reasons of the Institution of the Sacraments, and the influence they really have upon our Minds, and those the Papists do asseere, and we shall soon come to a resolution how far the Pope is acted by the Holy Ghost.

Well, but we Believe the Holy Catholick Church, and that they say is themselves, and by vertue of their being so, they have such a power to murder Princes, and invade the Countreys of resolved and stubborn Hereticks. But stay a little, should they be the Catholick Church, what would become of nine times more than they are, that profess the Christian Religion? Whence comes this great error upon so many Eastern and Western Churches, as to be out in the very matter of Faith, which is so necessary and essential, without the Belief of which we must be ruined? A Catholick Church? it would be better for them if they were but a found part of the Catholick Church; but alas so far from that, that they are like those of whom God complains in the first of *Isaiah*, they are full of wounds and bruises from the Triple Crown upon the Head, to the Golden Sandals on the Feet, which is obvious to any man who considers things aright. And now what relief have they from The Communion of Saints, the next Article? Why thanks be to God, they have this, namely, the Prayers of all good men, that God would make them better, that he would purge out the old Leven, and bring them to such convictions, as to give way for a thorough Reformation, that so nothing may be thrust upon the minds or practices of men, but what is clearly laid

laid down in, or fairly deducible from the general rules of Holy Scripture. But here comes in another Article, and that is Forgiveness of Sins: and this I must confess they have made great and profitable work withal; for they can Pardon, nay, they can Crown a man with Laurels for barbarously murdering a Lawful Prince, they can encourage men to blow up Houses wherein are the Flower of Nobility, the Cream of Gentry, by promising they shall be so far from being accountable, that they shall be rewarded in the World to come; nay, they can grant Indulgences, and dispense with mens sacrificing to the Devil, provided it be in order to the converting of those amongst whom they do it to their Catholick Faith. Well, but though they have assumed this power to themselves, pray let us consider, with what Authority are they backed, by whose Commission do they act at this rate? by none that I know of, but what they proudly have assumed, without any warrant from God or his Holy Son; for in Scripture, *'tis believe and repent, and your sins shall be forgiven, and if you forgive men their trespasses; not if you revenge your selves upon your Brethren, not if you murder your Royal Sovereign, and destroy your fellow Subjects, but if you forgive men their trespasses, your Heavenly Father will also forgive you.* Let us therefore come to the next Article, the Belief of the Bodies Resurrection: and what can they infer from hence for killing the Lords anointed? No, our Resurrection is in order to the glorification of Soul and Body both together, in order to the last Article, Life Everlasting: a state
which

which will discover all the cheats and juggles of the Romish Church; and when the Soul once comes to Glory, it will find that no man is saved for pat-
tering over a few prayers by his Beads, for praying to Saints and Angels, for believing a fictitious Purgatory, or a sense contradicting Transubstantiation, or for acknowledging the Pope to be Christs Vicar here on Earth: No, no, but we shall then see that by patient continuance in well doing, by fighting the good fight, by running the race that is set before us, by vertue of our Souls being furnished with inherent holiness, it is that men are set upon Crowns of Glory, and enjoy an happy Immortality. And thus I have run through the first thing proposed, namely, the Articles of our Faith, and have considered what encouragement the Church of *Rome* hath from any of them to murder Princes, or invade the Rights of any Society of men whatsoever: and we have upon the whole survey found none at all. Let us now hasten to the second thing, namely, the Rules and Precepts of life, and examine whether they give any relief to the Romish Church, in these particulars; and those chiefly are these three, namely, To walk soberly, righteously and godly in this present evil world: Rules that relate to God, our Neighbours and our selves: for these are all the Relations that man as a rational creature comes under.

First, As to walking Godly, certainly he is the most exact in that who carries himself to his Creator as becomes the state in which he is, who prays to him according to his own appointment, that is, with
that

that zeal and fervour, with that faith and humble confidence, with that submission and acknowledgement, that is not only necessary but decent, for a person in his capacity and under his obligations to do. Who hears from him with that awfulness and attention, with that reverence and sense of distance that becomes him, who suffers under his hand with that meekness and self-surrender that his circumstances call upon him for to do: this I think is a very godly man. Now pray wherein is that which we call Popery concerned in all this? Cannot I be Godly unless I wound the reputation, and then strike at the Lives of Princes, unless I endeavour by all indirect ways and unlawful methods to subvert the Government under which I live? Am I a Godly man because I have requited the greatest kindness with the highest ingratitude? Is it Godliness to be zealous for robbing God of his own Glory, by giving it unto Saints and Angels, and that upon all these accounts I am ready to blow up the peace, the safety of my native Countrey? Am I a Godly man who in order to set up several needless and burthensome things in Religion, am forward to rip up the Wombs of teeming women, and to butcher tender infants, who neither know good nor evil? God bless my Soul from such Instances of Godliness as these, and if I am wanting in them, nay an Abhorrer of them, I shall fare never the worse at the last day.

Secondly, As for the other Rule of walking soberly: that is, managing a mans self according to the just Laws of temperance and abstinence; I am sure

sure there is no encouragement from this Duty to rebel against Princes, to endeavour their ruine and subversion; for the more a man is under the command of his Reason, the freer the Powers of the Soul are in the exercise of themselves, the better does he understand his duty, and the more easily impressed by the Reasons of that duty; and he will quickly apprehend, that whatsoever principles they are that give allowance to horrid plots, to desperate machinations, to destructive counsels, such as aim at the Lives of Princes, and the well-being of publick communities of men, are not to be entertained with any zeal and welcome: they must be men whose brains are intoxicated with wine or interest, with pride or ambition, who baffle all those notices of mind, whereby Kings are guarded, and Bodies Politick preserved from eminent dangers. A man of sobriety, whose Body does not govern and give rules to the Soul, that is, to the rational part of man, he deeply understands as well the Peoples Subjection, as the Princes Sovereignty, and the necessity of those various subordinations that are in the World, without a due respect to which the World would quickly be turned upside down; and therefore let such a man be thus accosted by any Romish Craftsman, and you shall hear his Answer: Sir, The Cause of Holy Church lyes at stake, Hereticks by violent hands have invaded her just Rights, and robb'd her of those ancient privileges wherewith she was endowed, his Holiness the Pope hath but one Sword in his hand, whereas his due is two, the Temporal as well as Spiritual, and therefore if we

fit still and cease to sound the Trumpet, our common Mother the Church will be reduced to her Primitive state, and have scarce clothes to cover her nakedness. Up therefore and remember our Fathers Motto, who was the Patron of our Order of the Jesuites, *Ad maiorem Dei Gloriam*: scruple no course though never so seemingly unlawful, whereby her Interest may be established, and the sons of Heresie routed and confounded; fear not to wade through the blood of Princes, the estates of Cities, the wealth of Countreys; for nothing is unwarrantable where the concerns of Holy Church once come in question. Pray what would a sober man, a man of judgement and understanding, a man of reason and a discerning spirit, whose brains are not overladen with the fumes of indigested wine or meat, say? Pray Sir forbear your crafty insinuations, your subtle and plausible whispers, for I am taught, not to do evil that good may come of it, I have learned to pray for all that are in authority, and not to curse them, no not in my heart, much less to stab or poyard them, and therefore employ those that have lifted themselves amongst your hellish crew, your dissolute rout and herd of men, whose Wills are their Laws, and whose Lusts are the only Consciences they can pretend unto. So that you see here is no advantage from this Rule, but the more sober a man is, the more unfit to be made an Instrument for carrying on this cursed and abominable Cause.

Thirdly, Let us examine the next Rule, and that is of Justice to our Neighbours, and what can our cruel Adversaries draw from hence, to make an
Apology

Apology for all their wicked actions, for all their barbarous designs against the Crowns and Thrones of Princes? Is it Justice to spoyle another mans goods in order to store our selves? Is it equiry to glut our selves with revenge against our Neighbours, at that time when they treat us with all humanity and kindness? much less can it be justice to embroye our hands in our Princes blood, when he entertains us with all the affection that is consistent with the peace or constitution of the Government under which we live. No, no, you must first prove that our Saviour by explicite and plain Commands hath subjected Secular Governours to a Spiritual Monarch, and made that Subjection the condition of wearing their Imperial Robes and Diadems, but till then, pray give us leave to asserit, that it is the height of injustice and unworthiness to endeavour by any means whatsoever to undermine Princes in their credit and reputation, in their Homage and Allegiance. And therefore, good Gentlemen of the Church of *Rome*, what can you pretend to as the ground and reason of all your secret Cabals, of all your close Conspiracies, where the thing consulted is nothing but the ruine of well and long settled Kingdomes, in order to the advancement of your pretended Catholick Church? for when you come to be fully searched and probed, we find not the least drachm of equiry in all your base and inhumane resolutions, for the Thrones of Princes are established by righteousness, and you must make your way through all the principles thereof, before you can obtain your ends or compass your designs.

Fourthly, Let us see what Reason can be given for these bloody actions from the influences of the Articles of Faith or Rules of Life, and they must needs be like themselves, nothing but what is innocent and harmless, nothing but what is agreeable to him who was the Author of them, the rule of all whose actions is equity and justice, love and kindness, tenderness and compassion: So that in a word, you see before a man can be a Papist, and governed by the novel Laws thereof, he must shake hands with many of those Doctrines and Precepts, which our Lord and Master has recommended to mens Belief and Practice, he must trample upon the Moral Laws, which have an Eternal Reason in them, and also look disdainfully upon the Positive Laws, all which are directly opposite to such nefarious undertakings; he must raze out of his Soul all those characters of Religion which are stamped there, and become a Factor for those persons who are devoted to principles and deeds of darkness; he must give up his reason and understanding, his Conscience and his honour into the hands of Priests, who are sworn to the errands of his pretended Holiness, without asking questions; in a word, he must quit his manhood to close with this new Doctrine of Christianity; the very conclusion of a thing in the Conclave at Rome, must be a sufficient Warrant for him to stab Sovereign Princes, and to venture his life so their cause may be maintained. And O what an hopeful Religion is this for men to be so fond of! what a glorious cause is this for wise men to espouse! who would not indeed venture his all for so necessa-

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ry an Instrument of eternal life? In good time indeed, no doubt but the sense of this will encrease their numbers, provided the greatest part of the World agree together to let go their reason and understanding, their manhood, and whatsoever else entitles them to the denomination of Rational Creatures, for without this certainly men cannot subject themselves to such a Religion. And thus I have done with the first thing propounded, namely, to prove that Religion rightly fixed, and truly understood, gives no countenance or encouragement to actions of cruelty or inhumanity. Now these being true Notions of Religion, let us enter into this serious consideration, whence it comes to pass that any people under Heaven professing this Religion, should meditate and invent any Engines, should promote or advance any design, whereby their Fellow Christians should be ruined and subverted in their estates and lives together, and we shall find it all arises from principles of darkness, from a not right understanding Religion in its proper and genuine sense.

First, This proceeds from an opinion that we are Hereticks, and therefore out of the pale of the Church; for you must understand that these people are so fond of their own Decrees and Canons, and so credulous in the point of Infallibility, (though they cannot agree among themselves where this Infallibility is lodged) that any man though never so wise and learned, though never so devout and holy, though never so meek and charitable, yet if he come not up to a blind belief of all those unreasonable Doctrines.

Crines they have thrust upon the World, presently he must be doomed an Heretick, and if once within their clutches, damned to the Inquisition, and *ipso facto*, he is stript of all right either to this or the other World, and he that kills and butchers him ought neither to be impleaded in any foreign, nor yet in the private Court of his own Conscience. I might quote abundance of Instances of this Nature in their several packt Councils, take this for a taste. In the Council of *Lions* held by *Innocent* the Fourth against *Frederick* the Second a Roman Emperour, you have this sentence. The Pope having consulted his Brethren, and the Holy Council, being Christs Vicar here on Earth, to whom it was said in the person of *St. Peter*, Whatsoever you bind on earth, &c. declares the Emperour bound in his sins, and thereupon deprived by God of his Dominions, whereupon he does by his Sentence depose him, and absolves all from their Oaths of Fidelity to him, straitly charging all persons to acknowledge him no more Emperour or King, declaring all that did otherways excommunicated. And *Becanus* Confessour to *Ferdinand* the Second, says, no man doubts but that if Princes are contumacious, the Pope may order their lives to be taken away, that is, if they be Hereticks, as all men are supposed to be, that submit not to the Edicts of the Papal Chair, their Lives are a warrantable Victim and Sacrifice to the Interest of Holy Church. And is not this think you a Principle of darkness, that men must be called Hereticks, and upon their calling them so, rob them of all that God and the Laws of the Countrey have made over to them? nay that is not all,

all, but that men must be Hereticks upon the bare score of not submitting to such things as are meer Innovations, which can challenge their rise from nothing else but the Pride and Interest of a pretended Catholick Church, that after God hath given men all the security imaginable of being saved, upon the common and apparent Terms of the Gospel, yet that this security should be null'd and voided barely upon the account of the Papal Jurisdiction, by which he sets up himself above God himself, is not this very great and wonderful? that when good men have taken all the pains and care imaginable to crucifie their lusts, to subdue their passions, to bring themselves into obedience to the Laws of the Holy Jesus, yet for all that, they shall at last be damned, (for so must all Hereticks in their sense be) purely because they do not assent to those groundless Articles, which were never established by divine Authority, and that the safety of mens Souls and Bodies must depend upon nothing more than such things they have introduced into the Church, purely to serve their carnal and ungodly purposes. Away with such fond and unbottomed notions, and let them call us Hereticks, and pretend to what they please in point of power over us upon that account, yet let us hold fast the form of sound Words, and keep the Faith once deliver'd to the Saints, and we need not doubt of our entrance into Glory.

Secondly, These villainous actions proceed from a persuasion that whatsoever they do for the Catholick cause is hallowed by their good intentions, though the things they do are never so base and profligate.

fligate. Good men! though they murder Princes, though they blow up Parliament Houles, though they fire Cities, though they possess themselves of other mens hereditary Estates, why yet so long as they aim at the advancement of Holy Church, the action is Sanctified, and they are able to plead their cause before any Court of Judicature. Those many attempts upon Queen *Elizabeth*, the deposing the King of *Navarre* by Pope *Julius*, the Sentence against *Henry* the Fourth, and the Prince of *Conde*; I say, those several attempts made by the Romish Agents, in order to spoil these persons of Honour of all that God had put into their possession, why alas they were hallowed by the good intentions they had to carry on the common cause of Christs Vicar here on Earth; and though Murther is an act forbidden by the Moral Law, yet when backt with so good an Authority, it becomes an act of the greatest justice, and deserves all the rewards the full Coffers of *Rome* can bestow upon it. Now is not this a principle of darkness? for who can alter the essential notions of good and evil? it is a thing that Divine Prerogative has never yet interposed in, nay, which is incongruous and disagreeing to the Divine Nature; for it is a contradiction, and consequently out of the Divine power, to make that good, which is morally, and in its own nature evil. No, no, these are Principles and Deeds of darkness, and a man must first deface the clear and lively characters of a God, before he can give any assent to such monstrous falsehoods as these are; and were the Papists under a fair consideration of things, I am certain they themselves would fly

in the face of any such positions as these are. What sanctifie and make holy an evil action by good intentions? It is impossible, for all good actions must have all necessary Ingredients, or else they come under the denomination of evil ones; that is, they must be good materially, the matter of them must be so, against no natural or Moral Law; they must be good finally in their ends or purposes, or else they lose their vertue, *Bonum ex integris causis, Malum ex quovis defectu*. And therefore pray let us remember that these persons before they can accomplish their horrid and wicked purposes and designs, they must make a breach upon those eternal Laws by which Mankind ought chiefly to be governed, they must offer violence to such things as have the common vote and consent of mankind on their side, and are not these think you very hopeful members of the Catholick Church? nay, do not such men as these make up a very excellent Catholick Church it self, in opposition to all the rest of mankind professing Christianity? No doubt of it, and we all have reason to desire the return of a Religion amongst us that vends such Wares as these are. Let us therefore bless God that we are not only Christians, but Protestants; that is, Christians under more clear discoveries of the Gospel, under none of those dangerous impositions that are laid upon the minds of others; and let us all notwithstanding all the dangers threatned, resolve to keep our selves in the love of God, and in the defence of those great and essential truths that are delivered down to us, and then we need not fear what man can do against us.

Thirdly, Another Reason the Papists pretend for all these barbarous actions and undertakings, is a tender regard they have to the interest and happiness of our Souls, which they say lye at stake, while we are out of the Arms of the common mother the Church of *Rome*; nay, which they say are impossible to be saved. Good men! had they not so good reason for these doings, we should live as quietly amongst them as our hearts could wish; but they cannot be true to their principles of zeal and love, if they should see us wallowing in our blood, hugging such Principles and Practices as will inevitably bring us to ruins, if they do not retrieve us.

And is not this a very sufficient plea for all their cruelties, and are they not highly to be praised, dearly to be beloved, and wonderfully to be admired, that have such a passion for our Souls, that for their sakes they will destroy our Bodies? What must we send these men out of Town, who are so great well-wishers to us and our Posterity, that they will spare neither cost nor pains to bring us into the right way again? Are not those strange Principles and worse Parliaments, that shall enact and make fresh Laws to check these men in so good designs, in so pious enterprises? But stay a little, and let us take a more serious view of this pretence; it looks indeed with a very taking aspect, with a very insinuating countenance at a distance, and 'tis possible fools and ideots may be surprized with it; but when you come to take a nearer view of it, you will find it is a pretence indeed, and nothing else. What, they save our Souls? by which way? by forcing upon them

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a belief of down-right contradictions? by engaging us to such a Worship whereby we symbolize with the very Heathens, and give adoration to those Beings which are but our Fellow Creatures? They save our Souls? What, by making such things the conditions of our eternal happiness as no ways purifie and refine them, and make them like to God? They save our Souls? by giving Dispensations for the most abominable actions that were almost ever done upon the stage of this present World? No, no, the design lyes otherways: they would save our Estates, but it must be for themselves, they would once more ride upon the high places of the Earth, and have liberty to send their Emisaries into the Bowels of the Kingdom in order to gather *Peter-pence* to maintain the Pride and Luxury of *Rome*, and to be invested with a power of preferring *Italian* Pandors to the fat Bishopricks of *England*: these lye at the bottom of all their designs, let their pretences be what they will. Our Souls are the least part of their concern or thoughts: for give but the Romish power a footing once more in the Government of the Realm, and then 'tis no matter how you live, or how little you practise the Laws of your Religion. The Pope was very tender, was he not, of English-mens Souls in King *John's* time, when for five years together he interdicted the whole Kingdome, and gave a positive Order, that neither Prayers nor Sacraments, nor any Instrument of Religion should be used all that time? An action sufficiently declarative of the vast regard the See of *Rome* hath for the safety of mens Minds and Consciences. And therefore this

pretence must be a bait for Children, for such as have not arrived to any competency of Understanding. Let but a man judiciously consult the severall accounts that History gives of the Romish Church, and they will soon find that Souls are the least part of their care and love: feed them but with the fat of the Earth, and let there be a constant flowing into their Exchequer, and I will warrant you, you shall bestile their endeared Children, and all the Blessings of that Religion shall wait upon you; and let your sins be never so great and many, yet you shall not want a seasonable Absolution, and be sent to Heaven with as large a Warrant as can be given.

Fourthly; These lewd and unwarrantable actions proceed from a false perswasion, that the Pope hath power in Temporals in order to Spirituals, that is, that all the power that Princes are invested with, may be taken away, if it be for the good of Holy Church; and the best of it is, the Pope himself must be the only Judge thereof; so that upon this Principle, no Prince hath any Authority further than the Pope doth please, and when he calls for his Crown, and turns him out of his Throne, the command must be obeyed without any muttering: and this is an opinion driven so high by the Jesuites, that Bellarmine tells you, *God would have been wanting to his Church, and left her without that perfection that was necessary for her very being, if he had not given such a power into the Popes Hands.* For if Temporal Princes have any distinct power, inherent in themselves, Holy Church may suffer, her Decrees which thwart that

that Authority, may be scorried and slighted; which by no means must be endured. And when we say the Primitive Christians did not pretend to any power over those Roman Emperours, in those things which Humane Authority in all Ages had a Right to: why *Bellarmino* makes this return again, *He fuit quia Christianis deerant vires temporales*; it was because the Christians had not sufficient force at that time: But when the Emperours became Christians, then the several Popes made those several Emperours know their distance; and their dependance too. This is a Doctrine generally owned and vindicated by the Jesuites; though truly 'tis a pestilent one, and hath been the occasion of as great miseries and desolations as History almost can parallel. By vertue of this Doctrine it was that *Henry* the Fourth of France was kept out of his Throne for so many years together; that so many Princes have been excommunicated, and their Subjects freed from all Fidelity and Allegiance; and if this hold good, and stand upon any bottome, truly a man might adjudge it his happiness, that he was born a Beggar rather than a Prince; for who would hold a Scepter, from so arbitrary an Authority, from a Court so jealous of their own Rights and Immunities, as they call them, that every action of a Prince that looks but like an opposition to their Commands, must presently divest him of his Crown and Dignity, and that every busie Priest upon the least frown or supposed neglect or injury, must threaten the Lords Anointed with his Holinesses displeasure, with some thundering Bulls, that shall put him presently into the ranks

rank of a Subject, and a Vassal? But thanks be to God we are taught better Doctrine, namely, To give unto *Caesar* the things that are *Caesars*, and to God the things that are Gods: We give the Priesthood that which properly belongs to it; to wit, to consecrate the Bread, and Administer the Sacraments, and to preach the Gospel; but as for making Laws, and punishing Transgressors, we leave that in the Hands of those to whom Originally it did belong. All things which relate to us as we are communities of men, all necessary Laws and Constitutions, as we are united in Christian Bodies, these we give, nay, God hath put into the hands of Civil Magistrates; and whilst we instruct the Conscience, the Governours of the Kingdome have power to tye those Hands which would be striking, and bridle those Tongues which are clamorous against Law and Government; and whatsoever power is pretended to more than this, it is usurp, and can make no plea for it self, neither from the Laws of Nature, nor yet from those of Christianity: Princes are Gods Trustees and Representatives on Earth, and no Spiritual Power hath any thing to do with them any further than to admonish them, and with all prudence to reprove them of those faults, whereby they become bad examples. Away therefore with this Doctrine of Devils, a Doctrine fit for nothing else but to set the World on fire, a Doctrine made on purpose to feed the Lusts, to gratifie the Pride of some aspiring Church-men, whom nothing will satisfie, but a fulness of Power to run down all that stand in their way: I say, away with this

this Doctrine, and let us bless God that we are Members of a Church, that gives every Order and Rank of men their due, and keeps nothing for her self but what is absolutely necessary, and what she hath a good warrant for.

And therefore for a Conclusion, let us bless God from our Souls, for living within the pale of a Church that gives countenance to nothing that is cruel or inhumane; if you do but believe the twelve Articles of the Creed, if you live soberly, righteously and godly, if you comport your selves peaceably in your several stations, you are accepted as Members of this Church, and the more stedfast you are to these things, the more beloved, and the better regarded. And here is a Religion worth the owning, a Religion agreeable to the eternal Laws, that cancels no duty we owe to our Natural or Political Parents, that enters upon no Estate another hath a legal title to, that takes away no mans life, unless judicially proceeded against, and found guilty of such crimes whereby he makes a forfeiture thereof; in a word, a Religion that proposes eternal life upon the conditions God himself hath fixed in Scripture, and hath added nothing to the Gospel, but what it hath left undetermined, and is become necessary or convenient for us, considered as linked into publick Societies and Communities; which Religion, and which Church, that teaches no other Religion, God of his infinite mercy preserve amongst us as long as the Sun and Moon endureth.